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ABSTRACT

African nations are still structurally and culturally dependent on their former metropoles. This dependence has challenged and variegated the endogenous creative efforts of the African leadership. A typology of eight leadership styles found in Africa attests to this variegation and diversity of endogenicity. Overall, a confused picture was painted which showed that the African leadership experienced uncertainties about how to endogenize African institution-building efforts. To illustrate these confused efforts, the study focused on knowledge system building. Educational philosophy was isolated for an in-depth study. A "Dogbe Philosophy of Education Assessment Scale" was developed, and Ghana was chosen as a case test. The results of the study revealed a significant confusion in the minds of Ghanian leaders relative to questions about an educational philosophy and the meaning of that philosophy for an appropriate, relevant policy. African leaders only need to look at Japan to see how effective a nation can be if it blends external ideas appropriately with internal demands to meet national needs. African leaders too, can explore the possibilities for using an endogenous philosophy of education to aid their national development in a space-age civilization. (BZ)

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REFORM OF EDUCATIONAL PHILOSOPHY FOR AFRICA

by

Korsi Dogbe, Ph.D.

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An Abstract

The general problem area of this research report is endogenous creativity in the third world. Of particular interest is an understanding of how the problem manifests itself in Africa. Specifically, the paper attempts to relate endogeneity or homegrown ideas to institution-building in Africa. Its focus is on an exploration of the problems relating to the development of a unified endogenous philosophy of education for Africa.

The study does not define philosophy, per se. But, concepts such as egalitarianism (homegrown philosophy) and aristocraticism (externally determined philosophy) are used. Theories of development and underdevelopment are, additionally, used to explain the continued structural and cultural dependence of Africa on Western ideals. Also, a captive mind in discerned among the African leadership and found to militate against endogenous creativity. A typology of leadership modalities explains why African leaders may exhibit imitative proclivities for notions Western, which are sometimes inimical to genuine, appropriate efforts for homegrown institutions. It is then hypothesized that Africa's endogenous creative efforts are significantly influenced by the workings of the captive mind, or are confused, at best. A "Dogbe Philosophy of Education Assessment Scale" [DPEAS] is constructed, validated and administered to a sampled educational leaders in Ghana which is chosen as a case study. The results of the test confirm the hypothesis but show interesting variations in leaders' perceptions of philosophy and practice.

REFORM OF EDUCATIONAL PHILOSOPHY FOR AFRICA

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REFORM OF EDUCATIONAL PHILOSOPHY FOR AFRICA

INTRODUCTION

The institutions that third world nations inherited from their colonial masters are not functional today. It is becoming increasingly necessary, therefore, for third world countries to engage in the building of unified endogenous institutions for their own respective cultures. A unified endogenous institution must be underpinned by a systematic homegrown philosophical system. But what one sees in the third world is rather a certain kind of imitative proclivity for things western or eastern. At best, the situation seems to be a confused, mishmash of thought systems and practices. Third world teachers seem to demonstrate a failure of nerve when called upon to engage in an endogenous creativity. The reason seems to be due to both internal and external factors.

Externally, third world nations are still under the control of their former colonial masters, economically and culturally speaking. They are regarded as neo-colonies that are perpetually experiencing negative reciprocal relationships with the industrialized world in a trade and commercial partnership that is significantly skewed in favor of the former metropoles. They realize that a new majority-minority relationship has been introduced into the world economy. This new relationship they call North-South interdependency. Leaders of the third world charge that this interdependency is no interdependency at all, but rather a new form of exploitation and subjugation which will keep them minority nations or neo-colonies forever. These leaders allege that the imbalanced interdependency inherent in this interdependency is peripherizing their existence, and is con-

stantly making it difficult for them to function as equal partners in the international community. They claim that the only way they can reverse their new minority status or the peripherization of their existence is when international social justice rules in the world, and new international economic and information orders have been established for all [Ref. McPhail 1981; Brandt, 1981].

But recent research has revealed that certain internal factors militate quite seriously against the ability of third world leaders to engage in endogenous creativity as well. For instance, Alatas [1979] has found out that a "captive mind" exists in Asia, among the Asian intelligentsia and leadership. He characterizes these leaders as a schooled people who are "the product of higher institutions of learning, either at home or abroad, whose way of thinking is dominated by Western thought in an imitative and uncritical manner --- is uncreative and incapable of raising original problems --- is alienated from the major (national) issues of (their own societies) --- is alienated from (their own) national tradition(s) --- (and) is the outcome of Western dominance over the rest of the world" [Alatas, 1979: 5-6].

This westernization seems to be present in varying degrees in other parts of the third world as well. For instance, the captive mind has been found to be very potent in Malaysia by Goodman [1984]. Goodman asserts that there is a "dominance of Western knowledge in the international institutionalization of education" as a social institution in third world countries, and that "there will be a continuing reliance by developing countries on both Western-style training at home and Western education abroad". This means, in terms of Malaysia, that the leadership there prefers the "institutionalized theories of knowledge and expertise" of the West to ones that are

relevant to their own national development. Goodman, therefore, concludes by saying that the "current international institutionalization of education [in the third world] contributes to a dependence and lack of self-confidence in the developing world, and this will tend to inhibit the development of local theories of society and homegrown strategies for change" [Goodman, 1984: 17-18].

A variant of the captive mind lurks in Latin America and Africa as well. One of the ways in which the captive mind operates in Latin America is through what Cardoso [In Chilcote, 1984: 41ff] calls associated dependency capitalism, where the domination "of external forces may appear as an internal force through the pratices of local classes and groups whose interests and values coincide with those of foreign ones." This, of course, means that not only capitalism but the entire process of institution-building is conditioned by this coincidence of interests which tends to weaken and/or exclude any needs for homegrown ideas.

Scholars have blamed cultural diversity for the failure of nerve of the African leadership to develop a unified endogenous value system for Africa [Ref. Houtonji, 1976; Pobee, 1979; Wiredu, 1980; Wright, 1979]. But as may be learned later in this paper, the fault seems to be more of the doings of the captive mind rather than the divisions or cultural diversity that these scholars emphasize. For instance, the captive mind has encouraged leaders of higher learning to turn their universities into what Ali Mazrui [In Goodman, 1979] calls "subsidiaries of cultural institutional corporations headquartered in the metropolitan center." In fact, Mazrui [In Dogbe, 1982: 51] has always insisted that the entire African leadership faces two types of dependence today: cultural and structural.

Cultural dependence manifests itself in two subtle ways in Africa: (1) through concepts of social stratification; and (2) through motivation and incentives. Stratification dependence arises when the kinds of criteria used for status-allocation are based on values and skills drawn from the West. Motivation and incentive dependence occurs when the kinds of aspirations, tastes, expectations and aversions manifested by African leaders and the intelligentsia are significantly conditioned by cultural variables drawn from Western culture and civilization. In effect, the African leader's self-image and/or self-concept is shaped by the famous Cooleyian "looking-glass self," which in this case constantly projects a Euro-American image for him to emulate.

In a recent study, this researcher was able to typologize at least eight African leaders based on studies of variations of this looking-glass self and its workings in African development issues. These leadership forms are:

1. The Euro-American
2. The Euro-Asian
3. The Western-Judeo-Christian
4. The Western-Judeo-Christian-Euro-American
5. The Western-Judeo-Christian-Euro-Asian
6. The Arabo-Islamized
7. The Arabo-Islamized-Euro-American
8. The Arabo-Islamized-Euro-Asian

In the face of these variegations in ethos, a confused knowledge theory must be hypothesized for Africa. Specifically, it must be hypothesized that given the workings of the captive mind and the presence of a variegated leadership style and residual westernisms in African culture, African leaders are confused about how to provide a homegrown knowledge theory to help develop endogenous institutions. Relative to this hypothesis, a type of George Count question is brought to mind, but with an African twist: Dare Africa Build a New

Philosophy of Education Order?

EMPIRICAL RESEARCH

For statistical and empirical data to test the hypothesis stated above, Ghana was chosen as a case study. There are significant historical reasons for this choice. Discounting the prior independence of Egypt, Ethiopia and Liberia, Ghana is considered to be the first British colony in Africa to gain political independence in 1957. It is, therefore, considered to have had a longer period, than any of the other nations, of experimentation with institution-building and the Africanization process. Ghana is also looked at as a pace-setter in African development, even though that position seems to be under question by some today.

Data were gathered by sampling five major institutions, namely the Ghana Ministry of Education, Culture and Sports [MECS]; the Curriculum and Research Development Division [CRDD]; the University of Cape Coast [UCCF]; the Presbyterian Teacher Training College [PTCF]; and the African Institute for the Study of Human Values [AISHV]. The sampled data were collected from the five institutions mentioned for obvious reasons. The important place that the Ghana Ministry of Education, Culture and Sports plays in the nation's educational policy development goes beyond saying. So also is the position of the Ghana Education Service's Curriculum Research and Development Division. There are three universities in Ghana namely the University of Ghana; the University of Science and Technology; and the University of Cape Coast. But it is only the University of Cape Coast that specializes in teacher training for Ghana's secondary and technical schools. Hence, the significance of its choice for this study. The Presbyterian Teacher Training College also acquires a strategic historical position in Ghana's educational affairs.

Since its inception in 1848 [thanks to the missionaries], it has trained a major portion of Ghana's elementary and middle school teachers, planners and administrators. The African Institute for the Study of Human Values was established in 1980, and was expressly devoted to studies dealing with questions relating to national values clarification and the feasibility of developing homegrown knowledge systems for Africa. It was understood, therefore, that the top administration of the Institute would have a significant impact on policy making in Ghana.

To aid data gathering, a "Dogbe Philosophy of Education Assessment Scale" was developed. It consisted of seven anecdotal situations which were validated with an r value of .70, on an egalitarianism [EGAL] aristocraticism [ARIST] continuum. A complete version of the scale is reproduced below:

DOGBE EDUCATIONAL PHILOSOPHY ASSESSMENT SCALE

Directions

Please read each anecdotal situation carefully and circle the number adjacent to one response which best represents your preference. Thank you.

SITUATION A

Rioting has broken out in your school. Students have been arrested for assaulting school officials and breaking public property. The Minister of Education, Youth and Culture has reacted to the rioting by closing down your school in order to protect students who are not involved. After questioning, the students were released by the police. Your school has reopened and the students involved in the riot are returning to school. As the Head teacher of this school, which one of the following decisions regarding the rioting students would you make?

1. Refuse to readmit the students, as they would have an unhealthy influence upon the other students.

2. Readmit the students without question, as they have as much right to an education as any other student.
3. Administer a severe scolding to the students before readmitting them.

SITUATION B

A recent publication has demanded improvement in schools, colleges, and universities in Ghana. The author has accused educational leaders of allowing schools, colleges, and universities to deteriorate by admitting too many students of inferior quality. You have been appointed to respond to this incriminating article. Which of the following would you select as the thesis of your written response?

1. Only the specially gifted should be allowed to go to universities.
2. While most children in Ghana are entitled to schooling, only the most able should be allowed to continue into college or university study.
3. All people in Ghana should have equal access to schools, colleges and universities.

SITUATION C

A committee has been working together to evolve an hierarchical list of aims of Ghanaian education. The committee has reached an impasse and cannot agree. You have been asked to appear as a curriculum expert. Which one of the following aims would you suggest as the highest priority?

1. To develop an elite class in Ghana.
2. To train Ghanaians for active, productive, and responsible citizenship.
3. To educate the moral person.

SITUATION D

You have been commissioned by the Minister of Education of Ghana to make on-site visits to all schools, colleges, and universities and to recommend a course of action relating to quality of education. Which one of the following alternatives would you recommend to the Minister of Education?

1. Teachers should strictly follow the national school syllabi.
2. Ghanaian educational institutions should be seriously concerned about standards and quality of education in educational institutions outside of Ghana.

3. Teachers should utilize local objectives in relation to the national educational goals to help students to obtain the maximum proficiency in their respective fields of study.

SITUATION E

Imagine that you were placed in a position to determine the content of the curriculum in all Ghanaian schools, colleges, and universities. You would recommend that the content of the curriculum.

1. Be internationalized.
2. Be strictly interpreted by Ghanaian values and the socioeconomic needs of each locality but related to national goals and ideals.
3. Emphasize the classical languages of Greek and Latin, especially in the universities.

SITUATION F

Students have complained bitterly of wanting to attend universities in foreign countries and of being denied financial support by the government. The actions of disappointed students have been disorderly. It is obvious that the government must take action. You have been appointed chairman of a commission to investigate this problem. Which one of the following points of view would you recommend that the government adopt?

1. Students must pay one half and the government will provide the remaining one half of the students' educational expenses.
2. The government should help capable students to obtain the best possible education, regardless of their family backgrounds.
3. Students are to rely upon the support of their families and friends if they attend a foreign university.

SITUATION G

Imagine that you were the Head teacher of Dompoase Middle Mixed School. A student in your school has been checked by a medical officer and found pregnant. You would recommend that she be:

1. Removed from school, but then allowed to reapply for admission.
2. Removed from school and asked not to return.
3. Allowed to remain in school and be provided with the necessary medical services.

Egalitarianism was operationally defined as a philosophical dis-

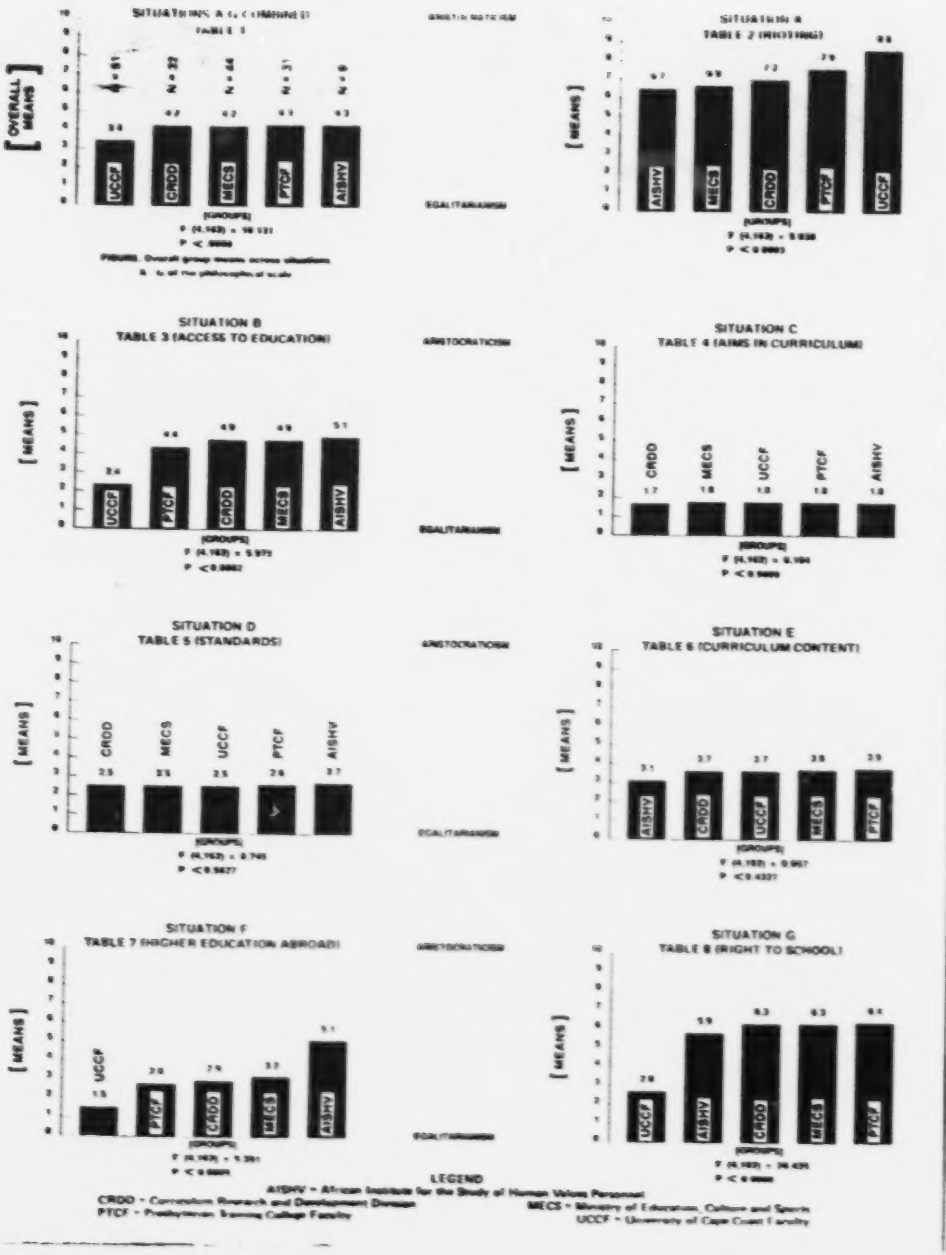
position which valued mass and public education for Ghana, up to graduate level. It emphasized the importance of local communities for curriculum development and school administration, and upheld education for citizenship. Bread and potato issues were more important for this philosopher than classical education. He believed in communal-democratic processes which deemphasized any concepts related to over centralization.

Aristocraticism was operationalized to mean elitism and education for a few talented citizens. It emphasized high selectivity, education based on the European classics, including their classical languages. Education for education's sake, and a concomitant deemphasis of education for citizenship or education based on homegrown knowledge of learning, were some of the concerns of the aristocratic philosopher. Therefore, the need for national human development did not concern this type of thinker [Dogbe, 1972: 46-55].

The number of intelligentsia, leaders or respondents sampled came to 167. There was 100% return of the questionnaires because they were administered by the researcher personally and a few of his trusted colleagues. The administrators of the questionnaires hand carried them to the respondents and personally collected them back from the respondents.

RESULTS

In Table 1 below, one finds the mean rating of egalitarianism for all five institutions. It can be observed that the only significant difference in egalitarian thinking is between the University of Cape Coast faculty and all the others. In other words, four institutions out of five are more inclined toward aristocratic thinking than egalitarianism, even though their overall mean scores are under


SITUATION A
TABLE 2 (WRITING)
[MEANS]
AISHV
MECS
CRDD
PTCF
UCCF
SITUATION B
TABLE 3 (ACCESS TO EDUCATION)
SITUATION C
TABLE 4 (AIMS IN CURRICULUM)
SITUATION D
TABLE 5 (STANDARDS)
SITUATION E
TABLE 6 (CURRICULUM CONTENT)
SITUATION F
TABLE 7 (HIGHER EDUCATION ABROAD)
SITUATION G
TABLE 8 (RIGHT TO SCHOOL)
[GROUPS]
ARISTOCRATICISM
EGALITARIANISM
LEGEND
AISHV = African Institute for the Study of Human Values Personnel
CRDD = Curriculum Research and Development Division
MECS = Ministry of Education, Culture and Sports
PTCF = Presbyterian Training College Faculty
UCCF = University of Cape Coast Faculty

5 on the scale. However, when one looks at Tables 2-8 separately certain interesting observations can be made. For instance, in Table 2 where rioting in the schools is the issue, all respondents clearly preferred aristocratic thinking to egalitarianism, but there is a significant difference between UCCF and all the other four. UCCF was more interested in refusing to readmit the students than readmitting them without question, or even readmitting them after a scolding. UCCF is more aristocratic in this instance than the rest.

Tables 3, 7 and 8 show UCCF still significantly differing from the other four institutions. But in these cases, the interesting observation is that UCCF is very significantly more egalitarian than the others.

More interesting, however, is the revelation that all five institutions are egalitarian thinkers in Tables 4, 5, and 6. What makes these tables very interesting is that they present data that specifically measured philosophical preferrences, per se, rather than the policy implications of such philosophies. Respondents were expected to choose what aims of education, standard of education and curriculum content they preferred. AISHV is on the aristocratic side in more than two tables, even though it clearly preferred an egalitarian philosophical base for Ghana's schools to an aristocratic one.

DISCUSSION

These results show a definite confusion in the minds of the Ghanaian intelligentsia or leadership as to the way their philosophical preferrences should be interpreted in concrete situations to inform a relevant, meaningful policy-making. Ghana's leadership knows what it wants but it does not seem to demonstrate knowledge of how to get it. In other words, Ghana's intelligentsia acknowledges the relevance of and necessity for a philosophical paradigm that is closely related to their own endogenous concept of communal democratic institutionalization of education. While they proffer this, they prefer an aristocratic decision-making and policy-formulation.

There must be historical as well as internal factors which make this kind of educational existence on a curious philosophical boundary possible.

Ghana, as is well-known, was colonized by the British for almost a century. During that historical period, Ghana's educational system was entirely based on philosophic concepts derived from educational essentialism and perennialism [Ref. Dogbe, 1973, 1982]. These educational views considered the learner as an apprentice without rights. Going to a missionary school or a government one was not a right but a privilege. Therefore, the school was a place of acculturation rather than a place where there was enculturation. It was a place of resocialization not socialization; a place of discipline, not a place where students freely expressed their agreements or disagreements with established knowledge; a place where moral terpitude, such as teenage pregnancy, must be severely punished. The teacher in this situation was considered the significant other, the role model, the "looking-glass self" for all, and the disciplinarian.

Internally, Ghana was experiencing its own growing pains, economically. This seems to have fostered a kind of conservative mood in the country as a whole. In addition, universities had experienced massive student demonstrations in the past, some of which were organized by Nkrumah's Convention People's Party [CPP] functionaries. University authorities almost always suffered adversity in these situations.

It may be conjectured and/or extrapolated, therefore, that the reason AISHV, CRDD, MECS and PTCF were so conservative in their response when the teenage pregnancy case was mentioned is probably because of the missionary streak in them. But internal factors may be cited for the markedly aristocratic response to the rioting case. This is especially patent when UCCF and PTCF's responses to the rioting situation are analyzed. As has already been stated, UCCF and PTCF were the residential institutions of higher learning. Overall, they responded in an egalitarian, communal-democratic liberal manner. But when a situation was specifically related to an incidence that could be a sore-spot for them, they coiled into their aristocratic, authoritarian shells. Their egalitarian, liberal responses to questions relating to access to education, especially, higher education abroad also seem to be self-serving. But AISHV's consistent conservative responses to the questions dealing with access to education and higher education abroad must rather be, interestingly, viewed in relation to the fact that most of its personnel trained in the United States where the right to elementary and secondary schooling is clearly established but not for higher education. There is mass and compulsory education for everyone up to the twelveth grade in most cases in the United States. But that is not the case for higher education. In other words, America believes in mass education but not in socialized education. AISHV seems to also

believe in mass education but not in the socialized form. The other respondents, seemingly unfamiliar with this differentiation, but rather used to a state-sponsored schooling, differed with AISHV significantly in their responses.

The broader issue, however, seems to be the issue of endogenous creativity. The philosophical confusion, it seems, must be due to the presence in Ghana of Alatas' "captive mind". This is a group with an identity problem. It is, as has already been stated, a group that is uncreative and incapable of raising original problems or questions and seeking original answers for them. This Ghanaian version seems to be torn between the desire to create endogenous thinking or to serve as mere intellectural middle men, westernized modernizers or easternized modernizers. The Ghanaian leadership seems to fall a victim of what Mushakoji [Development Forum, ix/4, 1981:3] calls the "trickle-down process of transfer of knowledge" which makes the "possibility of generating an endogenous process of sustained growth based on an autonomous process of thinking," quite impossible. They are unable to gain from a truly endogenous creativity, because, while they seem to have the philosophical will, the practical, policy-oriented way seems to elude them. As a matter of fact, Ghana's schooling system, as a whole, has been found to provide a rebellious attitude toward endogenous activities [Ref. Birmingham et. al., 1967; Foster, 1965]. The intelligentsia had been taken through a resocialization process, an acculturative, rather than an enculturative process [Foster, 1965: 55].

GENERALIZATION

Can this research result be generalized to include the whole continent of Africa? In other words, is the entirety of Africa's leadership also precariously poised on this curious philosophical boundary. Other researches seem to indicate that this is so.

Ali Mazrui's study claims that African institutions of higher learning served only the interests of an educational multinational corporation headquartered in the metropole.

Ocitti [1973] points out that the raison d'etre of Ugandan endogenous educational practice was egalitarianism, communalism and ultilitarianism. But that philosophical posture was disturbed when Europeanization set in.

Nduka [1964: 4] states that "before the introduction of Western education the Nigerian people had their own system of educating the younger members of the different communities ... (but) with the coming of the British there was introduced the new element, Western formal education". This formal education was provided in school houses that can be aptly described in Goffman's words as "total institutions", from where came a deliberate and systematic presentation of symbols in reading matter, lecture, or ritual, in an attempt to transform the Nigerian's intellect, logic, morality and technical knowledge and skills in an effort to Europeanize him. This seems to be what Foster [1965] also observed in his study on education and social change in Ghana.

Finally, Scanlon [1968: 3] makes a continental observation thus: the "education of the African before the coming of the European was education that prepared him for his responsibility as an adult in his home, his village ..." In other words, egalitarian, utilitarian, communal-democratic principles underpinned such an educational system until the introduction of a highly selective European system of aristocratic, essentialistic and perennialistic educational principles.

Having attempted to establish the generalizeability of the results of this study thus, there are yet questions relating to sample

size and replication. The whole exercise, it seems, will gain tremendously if (1) the sample size is enlarged to include respondents from all Ghana's educational administrative units, both private and public. Also, samples from all three universitites in Ghana as well as the teacher training colleges, and technical schools must be tested. (2) The study must be replicated in a selected group of African countries.

SUMMARY AND CONCLUSIONS

In sum, the following must be said: This study concerned itself with questions relating to relevant institution-building for third world nations. Africa was concentrated upon, and it was exposed that African nations are still structurally and culturally dependent on their former metropoles. This dependence has challenged and variegated the endogenous creative efforts of the African leadership. A typology of eight leadership styles found in Africa, which this researcher developed, attests to this variegation and diversity of endogeneity. Overall, a confused picture was painted which showed that the African leadership experienced uncertainties about how to endogenize African institution-building efforts. To illustrate these confused efforts the study focused on knowledge system-building. Educational philosophy was isolated for in depth study. A "Dogbe Philosophy of Education Assessment Scale" was developed, and Ghana was chosen as a case test.

The results of the study revealed a significant confusion in the minds of Ghanian leaders relative to questions about an educational philosophy and the meaning of that philosophy for an appropriate, relevant policy. Ghanaians seem to overwhelmingly prefer egalitarian educational philosophy, but varied significantly when they were asked to apply such preference appropriately to selected policy issues.

It must therefore be stated that the findings of this research confirmed the hypothesis. Its generalizeability is feasible. But there is still a need to conduct a wider, broader research in Ghana. Also, attempts must be made to see if the research can be actually replicated in other African countries.

In conclusion, one must raise the African version of the Countian question again: Dare Africa Build a New Philosophy of Education Order?

A similar question relating to the building of national systems of higher education for third world countries was recently raised by Barber, Altbach and Myers, editors of Bridges to Knowledge - Foreign Students in Comparative Perspective [1984]. Both editors of the book and the contributors to it approached this question in all its complexities. Some think that developing countries as a whole have a growing need and capacity "to solve their own educational problems". Others, such as Goodman are not that optimistic about such possibilities, as has already been stated earlier in this study. Others still believe that an integrated approach to the problem may bring about a lasting solution where there may be a meeting of the benefits of African-based education, with those of outside work (East or West). Moock [1984: 183], for instance, concludes that "while it is important to seek the African ideal of higher education in new local and regional training configurations, ways of assisting foreign study to conform to national needs should still be explored".

There are test cases in the world today where Moock's hopes have already worked. African leaders only need to look at Japan to see how effective a nation can be if it blends external ideas appropriately with internal demands to meet national needs. The Japanese have been able to purge their own social philosophies of Bushido - the Way of the Warrior --- and Shinto --- the way of the Gods --- of

their militaristic and atavistic elements to help them to build productive modern bureaucratic structures and institutions based on primary social group characteristics of loyalty, courtesy, cooperation and commitment to group stability. African leaders too, can explore the possibilities for using an endogenous philosophy of education to aid their national development needs in a space-age civilization. This may as well put them on the path to becoming effective, equal international partners in an increasingly interdependent world.

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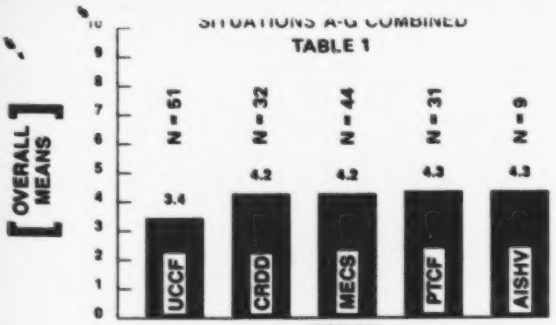
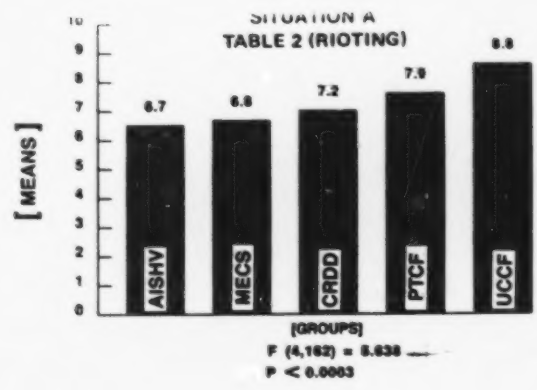
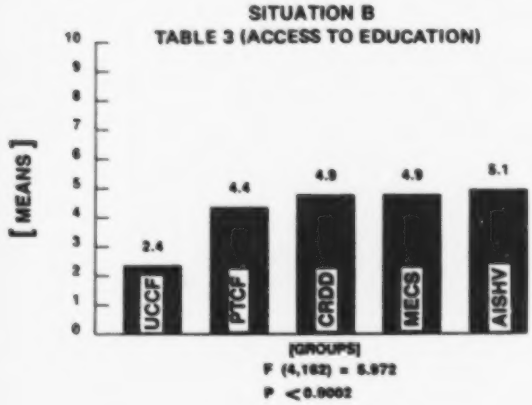
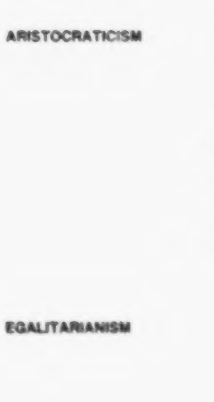
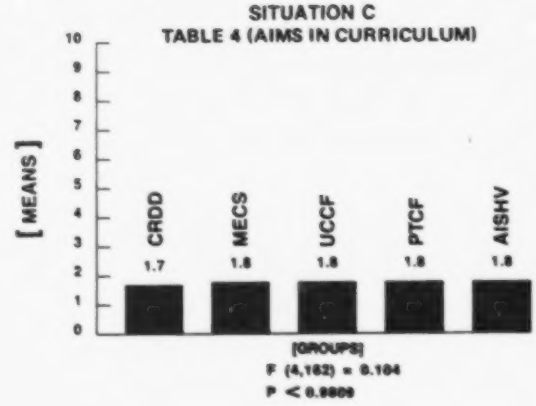


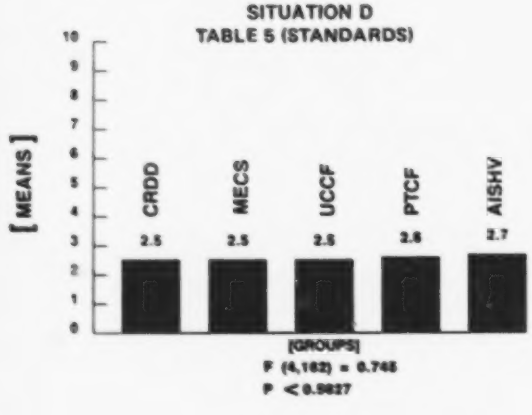
FIGURE. Overall group means across situations A - G of the philosophical scale

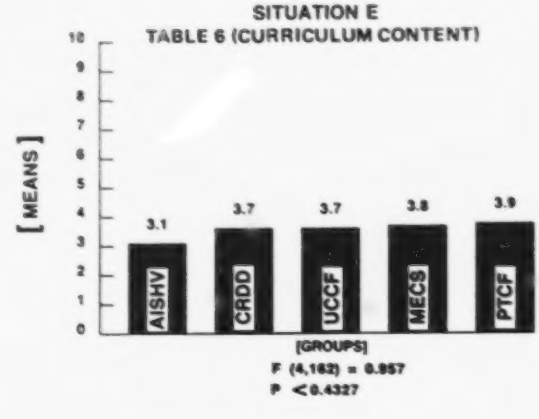


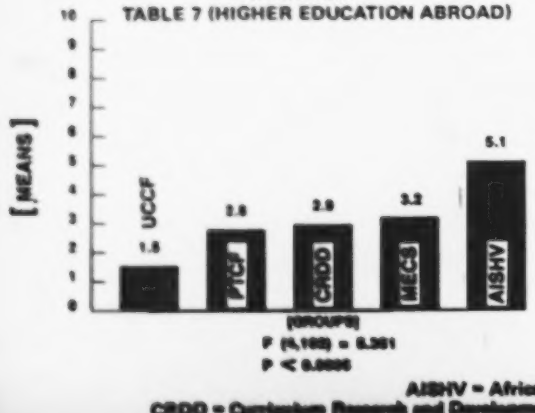


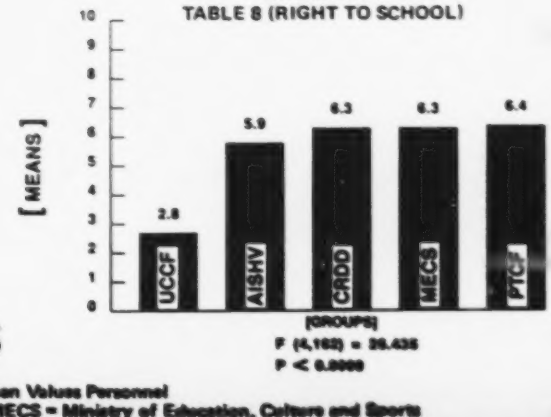












LEGEND

AISHV = African Institute for the Study of Human Values Personnel
CRDD = Curriculum Research and Development Division
MECS = Ministry of Education, Culture and Sports
PTCF = Presbyterian Training College Faculty
UCCF = University of Cape Coast Faculty